Guildford Monthly Meeting No. 50.

No. 4.

SOME OBSERVATIONS ON THE REMARKS UPON THE QUAKERS: OR, THE Bulie Priest's ENVY Detected, AND FOLLY Manifested; And his poor Ability for his Languishing-Church Proved Ineffectual.

Prov. 21. 10. *The Soul of the Wicked desireth Evil: His Neighbour findeth no Favour in his Eyes.*

Psal. 84. 14. *The Lord will not cast of his People, neither will he forsake his Inheritance.*

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Guilford Meetings

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INTRODUCTION.

ALtho' the *King* and *Parliament*, in their great Wiſdom, with Regard to the good of the Nation, and for Uniting of the Hearts of the King's Proteſtant Subjects in *Intereſt* and *Affection*, have ſeen meet to grant Indulgence to Tender Conſciences, in the Exerciſe of Religious Worſhip; yet there needs but little Obſervation to inform, to what a height of *Rancor* and *Prejudice* ſome *Parſons* (and ſuch as they can Influence) are grown, whoſe particular Intereſt, and earneſt Deſire (to gratifie their Wills, and to be at their old Trade of Perſecution) is ſuch, that they would fruſtrate the deſigned Good to the Nation, and break the good Unity in *Intereſt and Affection*, of the King's **Protestant Subjects**; knowing they ſhall thereby weaken the Intereſt of the *Proteſtants*, if they can divide them, and provoke them to fall one upon another; remembring that ſaying, *That a Kingdom divided againſt it ſelf, cannot ſtand:* And thoſe that are moſt hot at this Work, give cauſe to ſuſpect, they are ſuch *Tools* and *Emiſſaries* that are imployed by a contrary Intereſt to the *Proteſtants*.

And their Cry of *Hereſie*, *Hereticks*, *Wolves*, *Cloven-foot Saints*, &c. and *Denyers of the Trinity*, doth ſavour of their perſecuting Spirit: And their charging thoſe that the Parliament have Recognized **Protestant Dissenters**, with the opprobrious Names of *Blaſphemers*, *Impoſtors*, *Cheats*, *Knaves*, *Renouncers of Chriſtianity*, *and with laying aſide the Lord Jeſus Chriſt*, *and being Deſpiſers of the Scriptures*, *Inconſiſtent with State*, *Inclinable to Diſturb the Peace*, ſhews the ſmall Reverence they have to their Governours, to Inſinuate, that they were ſo Unwiſe and Ignorant, as to Indulge ſuch, and Recognize **them** for Proteſtants, that are Blaſphemers, and Denyers of Chriſt, as they falſly ſay.

And this ſhews not only their ſmall Reverence to their *Governours*, but their great *Deſign* to *Alienate* and *Divide* the Affections of the King's *Proteſtant Subjects*; and tends to *Incenſe* them one againſt another, that now God in Mercy, and by his Providence, affords us *Peace* and *Plenty* in our Native Land, we might not enjoy that Bleſſing, by quietly living according to that Religion, which is an

Inſtitution of Love; and the Tenor of which is, *Glory to God in the higheſt, Peace on Earth, and good Will to all Men.*

But, it ſeems to me, this, and ſuch other prejudiced Prieſts, with ſuch of their angry Hearers as they can prevail with, and Influence, would have the Proteſtant Diſſenters, in this time of Peace, *Suppreſſed*, and not *Tolerated* nor *Indulged*, to give Glory to God in the higheſt, in their *Peaceable*, *Religious* and *Chriſtian Aſſemblies*; not ſuffered to live Quietly and Peaceably on the Earth, and in the *Nation* wherein they were Born, altho' he, or ſuch as he, live at Eaſe, and enjoy plenty from the Sweat of other Mens Brows, and the Labours of thoſe he is ſo angry with: Oh! what Shame it is that any of his Pretenſions ſhould be found in ſuch Work! Will nothing ſerve him, but to have thoſe that live in Love and Peace diſturbed, that he ſo ſeverely charges them to be *Blaſphemers*, and ſo *vehemently* cries out againſt them, whoſe conſtant care hath been, under all the various *Governments*, ſince they were a People, to live *Peaceably* and *Inoffenſively*? What aileth this angry *Prieſt*? Doth he want to have Ill-minded Men (like himſelf) again encouraged, ſuch that have in days paſt been too much countenanced, (to Inform and give falſe Witneſs againſt this *Honeſt*, *Induſtrious* and *Laborious People*;) whereby many have been great Sufferers in Body and Eſtate, by having their *Blood* ſpilt in the *Streets*, and great *Havock* made upon their *Goods*, by *Lewd*, *Looſe*, *Idle Perſons*, of *ill Fame*, that were either never ſo Induſtrious and Diligent to get Eſtates, or otherwiſe by their Looſe, Ungodly and Extravagant Living, to ſpend what their *Parents* got. If he would not encourage ſuch, what means his calling to have the Quakers *Suppreſſed*, and *Coertion* exerciſed; and his ſaying, *I do not think the Ring-leaders among them worthy of ſo much Compaſſion?* Is it not then reaſonable to conclude, *that his tender Mercies would be Cruelty?* And indeed (this was the old way of thoſe whoſe Works declared they were not what they would be accounted;) their Speech bewrays, and their Writings declares them to be of a bitter *perſecuting* Spirit, by crying out, *The beſt way we can take againſt the Quakers, is to Addreſs the King, and to Petition our Repreſentatives in Parliament*; adding, as this Prieſt doth, *I can't ſee what Law will oppoſe our Wiſhes, the Quakers having been favoured* **too long**; *let us not be Fools any longer, but call upon one another for Aſſiſtance againſt the Quakers; and Men of all Perſwaſions, Combine and Confederate againſt them.* It ſeems he wants thoſe that are Diſſenters from his *Languiſhing Church*, as he calls it, to joyn with her againſt the Quakers. Oh! what an out-cry is here? Surely I may ſay, as *Marion* Biſhop of *Calcedon*,

cedon, in *Bithynia*, did to *Julian* the Apoſtate, *viz. In mine Opinion, he is a Perſecutor which moleſteth any kind of way, ſuch Men that lead a quiet and peaceable Life.* *Julian* in this ſort afflicted the Chriſtians not a little; ſo this Prieſt may ſee whoſe Example he follows, and would have others to follow, if they have no more *Wit* or *Chriſtianity* than he: But I hope, and am perſwaded, we have now ſuch a *King*, that will not follow that *Emperors* Example, however he may be excited thereto (by ſuch buſie and envious *Prieſts*) neither will, it's hoped, his great *Council*, the *Parliament*, any more *Countenance* ſuch *Petitions* hereafter, then they did the laſt Seſſions, thoſe from *Suffolk* and *Norfolk*, where the Prieſts had prevailed with ſome to Petition to have the Quakers Suppreſſed: See the Anſwer to them Petitions, where that Spirit, and its evil Deſigns, are opened, and ſet forth in their proper Colours.

A Catalogue of some of this Priests notorious Lyes.

Introd. *The Quakers want Patience in themselves, and Permission from their*
Chap. 5. *Superiors to Read the Books that are writ against them.*
p. 7. ——*None comes nearer the Papists than the Quakers.*
p. 8. *The Quakers Disown, both in their Writings and Preaching, the Divinity of our Lord and Saviour Jesus Christ.*
Ibid. *The Quakers declare it utterly Impracticable, to deprive them of the present Benefits of passing their Words.*
Ibid. *The Quakers Trade with none but themselves.*
p. 10. *They seldom or never give a Farthing to any of a Different Perswasion.*
c. 7. p. 13. *The Quakers set their own Authorities above the Scriptures.*
p. 15. *The Quakers set up for Infallible Persons.*
Ibid. *The Quakers, in our Controversies with them, will not be judged by the*
p. 16. *Holy Scriptures.*
Ibid. *It is never usual for the Quakers to ask God Pardon for what they have done, tho' there is need enough of it.*
Ibid. *The Quakers quite lay aside our Lord and Saviour Jesus Christ, thinking to be saved without him.*
Ibid. *The Quakers deny and destroy the ever Blessed Trinity.*
Ibid. *The Quakers have preached down all outward Devotion and Decency in Religion.*
p. 17. *The Quakers Curse and Damn all the World besides themselves.*
p. 18. *I have not misrepresented the Quakers in the least here, for nothing hath been charged to their Score, but is naturally deducible from the great Principle of the Light within.*
p. 26. *The Quakers have Renounced Christianity at the bottom.*
p. 28. *The Quakers have owned, that Priests of the Church of* Rome *have often preached amongst them.*

To these I might add more, but think these too many, *viz.* as his lying ridiculous Stories, in p. 21. about the Quakers, and a Schollar's Speaking in the Quakers Meeting, who the Quakers called *Daniel*, and magnified God for him, when it was a Cheat under Disguise.

Observations

SOME OBSERVATIONS ON THE REMARKS Upon the Quakers, &c.

Remarks, Chap. 1. Page 1.

'WHo but the Quakers, amongſt their Neighbours, for godly 'Men and upright Dealers? And what confirms it, is a 'conſtant Care to abſtain from vain Oaths and idle Ex-'preſſions——a great plainneſs in their Diſcourſe, and a plauſible 'pretence of ſtanding inviolably to their Word; they appear withal, 'Meek and Lowly in their own, and in the Eyes of others; ſo far 'from Pride, and the Flattery of the World, that they never give nor 'take the common Civilities of the Age or Country.

'And that Men may judge of their Intentions by their Outſide, 'the *Quakers* Dreſs is Mean and Humble, ſuch as 'becomes the Pure in Heart, which is juſtly 'commendable, we ought to acknowledge, and 'reſpect where ever we find it, and ſo we do 'in them.——The Quakers ſpeak but ſeldom, 'and then it comes from them like an Oracle; '——and are upright enough in their Intentions.

Note, If their Dreſs be commendable, is not the Antick Dreſſes of many others, their high Heads, and patched Faces, condemnable? Why then are not the former imitated, and the latter forſaken?

'——Thus the *Quakers* recommend themſelves to the common People [and are willing ſo to recommend themſelves to all People] 'and gain 'their good Opinion, or at leaſt their Notice.

Obſervation.

Theſe are granted to be the Ways and Means by which the *Quakers* ſet themſelves off to the beſt advantage, and gain the good Opinion of the common People; and what ever *Offence* it may be to this Prieſt,

We

we esteem it both *Christian*, and *Agreeable* to the *King's* Proclamation, for Preventing and Punishing **Immorality** and **Prophaneſs**; and the late Queen's Gracious Letter, and for the ſuppreſſing **Prophaneſs** and **Debauchery**; and the Humble Addreſs of the *Houſe of Commons*, for the ſuppreſſing **Prophaneſs** and **Vice**; and what he doth contrary thereto; and to what is ſaid in that Book, ſo highly Recommended by a great number of Lords, Biſhops, and moſt of the Judges of the Land, intituled, *An Account of the Societies for Reformation of Manners*, &c. Were what is Adviſed to therein, practiſed, he would not have writ as he hath, 'And now eſpecially the times of 'Peace are returned, which we have been told, are the times of Re-'formation, as in p. 20. of the ſaid Book, then ſhould not this buſie Prieſt have been ſo earneſt to blow up *Perſecution*; and by what skill he hath endeavoured to raiſe that *Monſter* again, that hath been ſo long laid; read what followeth, p. 27. 'Let all our Learned *Rabbies*, the 'great *Diſputers* of the World, and all that make Profeſſion of *Reli-'gion*, but give little better Account of it, than by expreſſing a '*fierce* and *uncharitable Heat*, againſt thoſe that differ from them, 'in ſome things relating to *Religion*, but not eſſential to it, [by calling them, they give the Character afore-quoted unto, *Blaſphemers*, *Heretickes*, *Cheats*, *Impoſtors*, &c.] 'and wherein all Men, equally Wiſe and 'Good, have, I doubt not, never yet been fully agreed; think ſeri-'ouſly with themſelves, whether they may not better Imploy ſome 'ſhare, at leaſt of their Parts and Zeal, to much better purpoſe, in 'furthering the *Reformation* of Mens *Lives* and *Manners* of the Nation, 'by ſuppreſſing **Prophaneſs** and **Vice**, than by raiſing or keeping 'up with an *Unchriſtian* Temper [as this Prieſt doth] to the mani-'feſt Injury of the *Chriſtian Religion*, which is an *Inſtitution of* '*Love*, dangerous or unneceſſary *Controverſies* or *Diviſions*. Neither would he, if he had followed this Advice, have called for ſuppreſſing the Quakers, for Profeſſing and Practicing that Religion which is an Inſtitution of Love, and living Peaceably under the Government, which he tacitely Reflects upon for the *Indulgence* they have *granted*, and we *gratefully acknowledge*; neither is this agreeable to the Advice aforeſaid, nor becoming any, much leſs a profeſſed Miniſter of Chriſt, that *came not to Deſtroy Men's Lives, but to Save them*, to be ſo earneſt and induſtrious for Perſecution as he is.

Rem. Chap. 2. p. 3. This Prieſt alſo tells a ſtrange thing, and delivers it in manner following, *viz.* 'They (*i. e.* Quakers) prevail with 'ſome, and make them Converts before he is aware; which may be his Grief, who ſaith, *To his ſatisfaction he hath endeavoured accord-*

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ing to his poor Ability, to prevent the Miſchief that's threatned to the beſt of Churches (altho' Languiſhing, as he confeſſes) p. 29, 30.

Rem. Chap. 3. p. 3. Again this Prieſt (as he owns he is) ſaith, 'tis 'not a Fiction of my own, but plain matter of Fact, that many have 'been enticed, and hired with Money, into the Party, and the event 'hath confirmed it beyond denial.

Obſer. We have this Parſons Word, that this is no Fiction of his, but plain matter of Fact, but he offers no proof, and I challenge him, and thoſe of his Fraternity that are like minded with him, and will take his Word, to prove it: But if they account his Word may be taken, then their *Church* is *Languiſhing*, and may not I truly ſay, They give cauſe to think ſo, when they ſo liberally part with their Money to *Francis Bugg*, for his Books and his Services; and what Hire or Reward *G. K.* hath from them, (ſince he is become a Sworn Deacon among them,) is beſt known to him he Swore by and to, and thoſe in whoſe Pulpits he Preaches: And would ever ſuch Tools be made uſe of by the Biſhops of *London*, *Norwich* and *Lincoln*, &c. and ſent about City and Country, if they were not under ſome Apprehenſions of the *Languiſhing* Condition of their *Church*, as this Son of hers ſays.

Rem. Chap. 4. p. 4. He feigns a Story of a Quakers Viſiting one that is not a Quaker, and calls it the Method of Converting; which Fictitious Story, after he hath confidently told, he as falſly affirms, 'They 'do ſo where ever they come; and ſays poſitively, This is the way, 'and nothing but matter of Fact; and I am confident (ſays he) that 'moſt Perſons that have any knowledge of the Quakers——muſt needs 'own, that they have found them thus going to Work, *viz.* He, *i. e.* 'the Quaker, contrives ſome way or other to make a Viſit——the 'Quaker ſits for ſome time——but at laſt he takes an opportunity to 'open his Mouth, and (as he feigns him) ſaith, *Friend, at my firſt 'coming under thy Roof, I did not know that I had any thing to ſay to thee; 'but ſince my coming here, I have received a Word from the Lord*——And 'thus ſaith the Lord, *Come out of Darkneſs, and be enlightned, that thou 'may'ſt be ſaved, and all thy Houſe.*

Obſer. Now he aſſerts they do ſo where-ever they come, which is notoriouſly falſe; and that this proves them greater *Knaves* than *Prophets*, ſaith he. I ſhall leave it to all to whom Quakers come, to determine whether this be nothing but matter of Fact, as related, or nothing but *Fiction* in this *Parſon*; and whether this Man is not more ridiculous herein than he renders the *Quakers*.

Rem. Chap. 5. p. 5. He pretends to tell the Arguments made uſe

of to Alienate the People from their own, and bring them over to the Perſwaſion of the Quakers.

1ſt, 'When a thing is Odd or Myſtical, it is ſure to be more re-'ſpected for its being ſo.——The Quakers are very ſenſible of this, 'and therefore are purpoſely provided with uncommon Expreſſions, 'dark Words——ſuch as *ſpiritual Worſhip*, *ſpiritual Worſhippers*, and the '*Light within*, with which they amuſe the common People.

Obſer. What blindneſs and Ignorance this Man appears in, to call the Expreſſions of *ſpiritual Worſhip*, and *ſpiritual Worſhippers*, and the *Light within*, dark Words? Surely he is very Dark and Ignorant of the *ſpiritual Worſhip* Chriſt ſpoke of; and is not ſuch a Worſhipper that Chriſt ſaid, *the Father ſeeketh to Worſhip him*, for they Worſhip in the *Spirit and Truth*, which this Man Ridicules and Rejects; and thereby ſhews he is not Taught by Chriſt, and therefore unfit to be a Preacher of him to others.

2dly, He complains, 'That the Quakers abate the good Opinion 'the common People have of their Pariſh-Miniſters, and in order to 'it, tells them, That he is an Hireling——who does nothing but for 'filthy Lucre, Preaching for Tythe Piggs, Geeſe and Capons——A 'Doctrine one may be ſure (ſay this Prieſt) is very agreeable with 'many amongſt the Vulgar, who pay their Tythes with a very un-'willing Mind, and grudge the Miniſter ſhould have One in Ten.

Obſer. How can the Quakers abate the good Opinion of the common People, when they have not ſo good Opinion of them, as to pay their *Tythes* willingly; but ſome for Fear may, leaſt if they ſhould withhold a *Tythe Gooſe* or *Pigg*, or a few *Eggs* or *Plumbs*, they ſhould be *Subpœnäd* to the *Exchequer* at *London*, altho they live 200 Miles from it; and then have a *Non eſt Inventus* returned, altho' they are eaſily to be found, they not abſconding, and yet have an Attachment for non-Appearance taken againſt them; or if they do appear, are committed to Goal, and Run to a Sequeſtration againſt their Eſtates, for a Contempt; and ſo by ſuch Angry Pariſh-Prieſts, who to ſhew their Revenge againſt them that are unwilling to pay them, as ſome for Conſcience ſake are, then get their Goods and Eſtates ſeized, and thereby put them to Forty, Sixty, or One Hundred times more loſs, than what is pretended to be due for Tythes; and tho' the Prieſt get little by it, yet will they take theſe ſevere ways, although by Act of Parliament there is provided a more eaſie way for them to Recover their *Tythes*; but that doth not ſo well pleaſe many of the *Angry Envious* and *Revengeful Pariſh-Prieſts*, like unto Ruining of *Families*, Parting *Man* and *Wife*, endangering thereby the poor Country-man's *Life*, by depriving him of Breathing in his

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Native Air, and ſhutting him up in a cloſe naſty *Goal*, above 100 *Miles* many times from his *Family* (as there are many Inſtances) whereby his *Wife* is ſometimes made a *Widow*, and his *Children Fatherleſs*; and if there be ten of them *Children*, the Prieſt will not have one of them, but either the *Pariſh*, their *Friends*, or *Relations*, muſt *provide* for them, when the poor *Father* is *Dead*, and the *Family Ruined*, or they may *Starve* for him; and this is the way that many of them take. But whether theſe things render them *Miniſters of Chriſt*, *Hirelings*, or ſuch that ſeek the *Fleece* more than the *Flock*, or demonſtrates them to be in the *Spirit*, *Practice* or *Doctrine* of *Chriſt*, let true *Chriſtians* Judge; for by their *Fruits* they are known, whatever *Cloathing* they have, or however broad their *Philacteries* are, and how well ſo ever they love *Greeting* in the *Market-place*, and to be called of Men *Maſter*, it may eaſily appear whoſe *Servants* they are.

But this Prieſt ſays in the ſame Page, 'God never deſigned his *Mi-* 'niſters ſhould Serve for *nothing*.

Obſer. He pretends here to be poſitively acquainted with *God's Deſigns*; but his own *Mind* and *Deſign* is *manifeſt*, that he is not willing to *Serve* for *nothing*, or to ſtand to the *Diſcretion* or *Benevolence* of the *People*; for indeed were he and his *Brethren* left to their *Diſcretion* and *Benevolence*, they would not have ſo many *Thouſands* and *Hundreds per* Year, as ſome of them have; for they pay their *Tythes* with a very unwilling Mind, as he confeſſeth, which *ſhews* they are ſenſible their *Preaching* hath but little effect upon the *People*; and the *Works* and *Lives* of many of them are ſuch, that no ways *Recommends* them to be what they would be accounted; and therefore *Coertion*, *Force* and *Violence*, are their knocking *Arguments* to them that do not receive them, and pay them.

Again ſaith this Prieſt, p. 6. 'There is leſs reaſon ſtill for Men to 'grudge the *Tythes* to their *Miniſters*, or think they pay them in their 'own *Wrong*, ſince the *Tythe* is what the *Laity* never had a Title to; 'for if the Increaſe be God's, then nothing is more certain, than that 'the Tenth was never theirs,

Obſer. He here excludes all his, or others *Hearers* from being God's *Heritage*, and thereby from a *Right* to *Tythes*; and if they are not God's *Heritage*, What hath his and their *Preaching* benefited them? If he and they ſay, They are the *Heritage* of God (as *Clergy* ſignifies) then they have a Right to their own *Tythes*.

And again, If *Tythes* be the Increaſe, and the Increaſe God's, then it's not theirs, altho' they preſume to take it, but the Lord's; yet this *Prieſt (that thanks his God, that he doth not write for Bread)* altho'

he pleads much for his *Belly*, *Tithe Piggs* and *Geese*, &c. and pretends the like *Provision* (*i. e.* a ſettled *Maintenance*) hath been made for the *Miniſters* of God in all Chriſtian Nations——ariſing from the *Tythes* and *Poſſeſſions* of the Church.

Obſer. This wants Proof, I deſire to know of this Read Man, whether *Holland* be a *Chriſtian Nation*, and whether the *Miniſters* there are paid from the *Tythes* of the Church, where none are demanded or paid.

Again, If the *People* are the *Church*, and ſome of thoſe People are common *Cheats*, *Pick-pockets*, *Blaſphemers*, *Impoſtors* and *Hereticks*, as he calls the *Quakers*, ought theſe Miniſters to be paid by ſuch, or will they by *force* take *Tythes* from them that are not of their Church, nor Members of it; if he allows the *Quakers* are Members, then by his account, common *Cheats*, *Pick-pockets*, *Blaſphemers*, *Impoſtors*, and *Hereticks*, are *Members* of his *Church*; and if not, he would force them to pay that are not of the Church, from the *Tythes* and *Poſſeſſions* of which they are to be paid, as he ſaith. And ſeeing he ſaith, They ought to be paid from the *Tythes* and *Poſſeſſions* of the *Church*; then not from the *Tythes* and *Poſſeſſions* of thoſe that are not the *Church*. He ſaith alſo, That the denial or with-holding *Tythe* by the *People*, is *Robbing* of God: Indeed, ſome *Jews* were of old ſaid ſo to do, when *Tythes* were *Commanded* of God; but *Robbery* was not in that day charged on the *Gentiles*, that were not of the *Jewiſh Church*, neither ought it to be *Charged* now on the true *Chriſtians*, that are acquitted from paying *Tythes*, either to the *Jews*, or ſuch that call themſelves *Chriſtians*; *for the* Prieſthood *being Changed, there is of* neceſſity *a Change alſo of the* Law *that gave them*; and the Law being *Changed*, and no New Law given by Chriſt, that requires the Payment of them, none are obliged to pay them to any of Chriſt's *Miniſters*, *For where there is no Law, there is no Tranſgreſſion.* Indeed the *Apoſtle* of our *Lord Jeſus Chriſt* ſaith, *The Lord hath ordained, that they which Preach the Goſpel, ſhould live by the Goſpel*; but he don't ſay, They muſt live by the *Tythe Piggs*, *Geeſe* and *Corn*, &c. of thoſe that do not own them to be *Miniſters* of the *Goſpel*; and if this *Prieſt* would be accounted a *Miniſter of the Goſpel*, let him prove himſelf ſo, ſeeing he ſaith, p. 7. *Another Argument whereby the Quakers endeavour to Diſcredit the Pariſh-Miniſters with the People, they tell them, He is a Papiſt.* This wants Proof, and he offers nothing but his confident ſay-ſo for it.

However, ſeeing he hath ſtarted it, and calls the Quakers *Knaves*, and ſaith, *Hereby they ſhew their Ignorance and Malice, by ſuch cauſeleſs*

and

and illiterate Aſperſions. Let this Prieſt try if he can prove his *Ordination* any other way than through the *Pope* of *Rome*, and whether he hath any other *Ordination* or *Call*, but what was firſt received from *Him*, and the *Popiſh Biſhops*; and then it may appear, whether he and his *Brethren*, or the *Quakers*, whom he ſaith none comes nearer the *Papiſts*, be moſt *a-kin* to the *Pope*, whoſe *Authority* the *Quakers* expreſly and altogether *Reject* and *Deny*, as meer *Uſurpation*; and if he hath no other way to prove his *Ordination* or *Call*, may he not be juſtly accounted one of the *Pope's Emiſſaries*, which I account *ſignifies* one *Sent*; and then, is not his *Ordination*, *Call* and *Sending*, by or from the *Pope*? And is he not an *Emiſſary* of the *Pope's*? And may not I revert his Words upon him, and ſay, *Never was Man more unlucky in an Objection?*

He hath alſo another fling more at the poor *Quakers* and their *Speakers*, ſaying, p. 6. 'There is not a *Speaker* of the Quakers, but 'what hath a better *Maintenance*, and picks up more than moſt *Pariſh-* '*Miniſters*.

'And obſerve it where you will, you ſeldom or never meet with 'a Speaker amongſt them, of any Name, but what is thought to be 'Rich, or elſe hath purchaſed a Viſible Eſtate, of a conſiderable Value.

Obſer. This is a falſe Inſinuation; If any are grown Rich, or got Eſtates, it hath not been by taking Peoples Goods by *Force*, *Impriſoning* their *Bodies*, and *Ruining* their *Families*, that either did or did not Hear them. But it's to be feared, this *Parſon*, nor his *Brethren*, will not follow the *Quakers Example* of Preaching freely, becauſe they find their *Preaching* hath ſo little effect upon their *Hearers*, and their *Love* ſo ſmall to them, conſidering how they behave themſelves, that altho' they have a *Law* to *Compel* the paying their *Maintenance*, yet their Hearers don't willingly, but very **unwillingly** pay them, as he confeſſeth. Beſides, if this Parſon and his Brethren followed the Quakers Preachers Example, they muſt not only *Preach freely*, but uſe *Care Diligence* and *Pains* in their *Trades* and *Imployments* to get Money to *provide* for *themſelves* and *Families*; and when God is pleaſed to bleſs their Endeavours and Induſtry in their lawful *Imploys*, they are truly thankful to him, and readily *contribute* according to their *Abilities*, towards the *Relief* and *Aſſiſtance* of them that ſtand in Need, and take Care that the *Wives* and *Children* of thoſe, which ſuch as he hath *Ruined* (and been *Inſtrumental* to make *Widows* and *Fatherleſs*) are provided for; and if becauſe they are found in that Love, which is the Mark of the true *Diſciples of Chriſt*, and by which, as he ſaid, *All Men ſhould know they were his Diſciples*; this Prieſt, and ſuch

angry

angry ones (as he appears to be) are diſpleaſed, they cannot help it. Again, this *Prieſt* and his *Brethren* opening their *Mouths*, and imploying their *Pens* and the *Preſs* againſt the *Quakers*, and procure *Curſes* and *Excommunications* for their not paying their *Tythes* or *Eaſter Reckonings*, altho' it's well known to them, that well know the *Quakers*, that they are *Quiet*, *Honeſt*, *Peaceable* and *Induſtrious People*, that ſincerely deſire to live in the Love and Fear of God; and ſuch that ſo live, have, through his Aſſiſtance, demeaned themſelves ſo, as to have a *Conſcience void of Offence* to God, and towards all Men; and therefore hath the Lord *fruſtrated* the *Deſigns* of the *Wicked*, and *reſtrained* the *Wrath* of the *Ungodly*, altho' they have many times been like the *Raging Waves* of the Sea, caſting forth *Mire* and *Dirt*, *horrid Lyes* and *groſs Slanders*, againſt this Innocent *People*, yet the Lord that knows their Innocency, hath, and they truſt will, as they abide in his Love, and dwell in his Fear, *Deliver* them out of all their *Troubles*, and *Sweep away the Refuge of Lyes*, and put the *Lying Lips to Silence*.

This *Prieſt* one while commends their *Behaviour* and *Dreſs*, and that it becomes the Pure in Heart; another while ſays, p. 8. *They are fitted for Monkery, with all the tendency of Habit and Behaviour.* What? Is that *Dreſs* which becomes the *pure* in Heart, *fitted* for *Monkery*? Hath he ſuch a great *Opinion* for thoſe, and is he ſo near of *kin*, as to commend their *Habit* and *Behaviour*?

But he hath not done with the *Quakers* yet, but ſaith, p. 8. *And it's this Suſpicion of their* (i. e. Quakers) *being Papiſts, that made many at Home Sorry, and Foreigners wonder at their having the Benefit of the Toleration*; of which the *Quakers* are more unworthy, becauſe they 'make another Uſe and Advantage of it, than the Government did, 'or does deſign they ſhould.

Obſer. He pretends to be well acquainted with *Foreigners*, and ſays, they *Wonder* (becauſe he Envies) at the *Quakers* having the Benefit of the *Toleration* (a thing he cannot endure) of which he ſaith, the *Quakers* are more unworthy; but who are they that are more worthy than the *Quakers*? Are they the *Papiſts*, becauſe his Compariſon or Writing is of the *Papiſts* and *Quakers*, ſaying, all Concluded and Expected they (i. e. *Quakers*) would (in King *James*'s Time) have declared and joyned with the *Papiſts*? But if all ſo *Concluded* and *Expected*, their *Concluſion* was wrong, and their *Expectations* fruſtrated, as is plainly manifeſted, as well as his *Suggeſtion* falſe. But what's the Uſe, and more Advantage, the *Quakers* make of the *Toleration*, than the *Government* did, or does deſign they ſhould?

ſhould: This he tells not, becauſe he knows of no more Ill *Advantage* they make, than any other, and his *Prejudice* is evident enough againſt other *Diſſenters*, whom he accounts *Sects* and *Parties*, againſt the *Languiſhing-Church*, as he ſaith, as well as the *Quakers*; only he pretends, p. 8. *That the King and Parliament have been pleaſed to grant them* (i. e. Quakers) *a Toleration, and to take their bare Word in all Caſes, when other Men are bound to Swear; whereby they would have People think, the Government have owned Quakeriſm to be the beſt Religion.* The contrary of which appears, for if they did intend any more than a *Toleration*, they could have granted it; however, for that we are *thankful*, and *hope* the good *Effects* (notwithſtanding the *Anger* of ſome *Intereſted Men*, whoſe *Paſſion* and *Enmity* is greater than their *Wiſdom* and *Conduct*) will be a ſufficient Encouragement to our Wiſe Legiſlators to continue it, that now we have Peace Abroad, we may injoy it at Home: But this Angry Prieſt hath not yet done uſing *his poor Endeavours, according to his weak Ability*, as he ſaith, to *Incenſe* the *Government* againſt the *Quakers*, by ſuggeſting they have really *forfeited* all *Pretences* to it, and for Proof aſſerts two notorious *Untruths*.

1ſt, *That the Quakers deny the ever bleſſed and undivided Trinity*: Of which he as *confidently* as *falſly* ſays, *nothing is more certain than that they are againſt*. When nothing is more true, than they do, andalways did, own there are **Three** that bear Record in Heaven, the *Father*, the *Word*, and the *Holy Ghoſt*, and theſe **Three** are One.

Now, if to ſay *Three*, be not more Scriptural, than to ſay, **Trinity**, and *One*, than *Undivided*, let the true Chriſtians that *love* the *Scripture*, as we ſincerely do, *Judge*.

His 2*d* Untruth on this Head is expreſſed by him, p. 8. thus, *They* (i. e. Quakers) *diſown, both in their Writings and Preaching, the Divinity of our Lord and Saviour Jeſus Chriſt, and therefore it muſt needs follow, that they have no right to the Toleration.*

Obſer. What lying *Stories* this *Hot*, *Angry*, and *Envious Prieſt* vents, to render them ſuch that have no right to the *Toleration*; thoſe that are acquainted with their *Books* and *Preaching*, know that it's their *Characteriſtick Principle*, to aſſert, *That the Word that was in the beginning with God, and was God, in which was Life, and the Life was the Light of Men; is the true Light, which lighteth every Man that cometh into the World*, according to *John* 1. and that ſhews we own his *Divinity*, and ever did; and *believe* the *Word* was made *Fleſh*, and dwelt among us, according to *John* 1. 14.

I could give account of more of his Untruths, but being many, have given a particular *Catalogue* of some of them: And I have been larger in my Answer to this Chapter than to the foregoing, or may be to the following, this being larger by far, than any of his others.

Of their Meetings.

Rem. Chap. 6. p. 12. 'The Company meets, and the Speaker having staid some time for the Spirit, starts up——I shall not here make 'Sport with their *Preaching*——But I think we may safely expose that 'Dulness, Grunting and Groaning in the People, with those Postures 'and Grimaces, spitting in their Hands, and pulling off their Coats-- 'However the Man, you may be sure, sheweth his best.

Obser. How *Scofflingly* he Writes, and how *Foully* he Represents the *Quakers* here, as well as he hath *falsly* before; those that frequent their Meetings, do and may see their Behaviour, and hear their Preaching, and can testifie; to whom I leave this.

Rem. Chap. 7. p. 13. This Man saith, 'There cannot be a plainer 'Instance, and wherein the common People may better Judge for 'themselves, that the *Quakers* set their own Authority above the holy 'Scriptures, than their allowing the Women to Speak and Preach 'among them.

Obser. First his false Position or Suggestion of the Quakers setting their own Authority above the holy Scriptures is denyed, for nothing contrary to holy Scriptures do they hold; and his Instance is short of Proof, for the Apostle was not positively against any Christian Woman *Blessing God's Name*, *Confessing* to his *Goodness*, or **Praying** or **Prophecying** in the Church, altho' he was for having them keep in Subjection, and not to Teach nor Usurp Authority over the Man, which the *Quakers* are against; but if any true *Believing*, *Sanctified Woman* is opened, or moved by the Spirit of God, in the *Congregations* of the Lord's People, to *Pray* or *Propheſie*, with her Head Covered, as the Apostle Adviseth, the *Quakers* dare not forbid it, and the *Apostle* Adviseth to it; and we are perswaded he intended what he expressed, that they should Learn in *Silence*, with all *Sub-Subjection*, and that a *Woman should not be suffered to Teach nor Usurp Authority over the Man*; for that would be no good *Doctrine*, for it would better become her to be in Silence, with all Subjection, and Learn of her Husband, as is advised before: But the Apostle, *Phil.* 4. 3. saith, *I intreat thee, true Yoak-fellow, help those Women which* **Laboured** *with me in the Gospel*; so that there was Holy Sanctifyed *Women* that *Laboured* with him in the Gospel; and such that are *Called* and *Qualified*

lified thereto, may now *Labour* in the *Goſpel*, altho' he ſaith, either St. *Paul* or the *Quakers* are in the Wrong; it's his Miſtake, and bare *ipſe dixit*: and as he ſays, *One would think there is no Body in his Wits, but would be on the Apoſtle's ſide*; and truly the *Quakers* are, whatever he is, ſo much in their Wits, to be of the Apoſtle's Mind.

Rem. Chap. 8. p. 14. 'Concerning the Fundamental Principle of 'the Quakers, or the Light within, and the miſchievous Effects and 'Conſequences of it——which fortifies them againſt all the Argu-'ments of their Adverſaries.

Obſer. The *Quakers* indeed do profeſs and believe in *Jeſus Chriſt*, the *Light within*, who ſaid, *I am the Light of the World, and commanded to believe in the Light; who is that true Light that lighteth every One that cometh into the World; and is the Life of that Word that was in the beginning with God, and was God*, and who *commanded the Light to ſhine out of Darkneſs, and hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt, and through the Revelation of him, are they made partakers of that Knowledge which is Life Eternal*; and *Chriſt who is this Light*, as this Prieſt acknowledgeth he is, is not, nor cannot be, the Author of any *miſchievous Effects* and *Conſequences*, neither do *dangerous Miſtakes* ariſe from the *belief* of *Chriſt* the *Light within*, as this Prieſt very *Blindly* and *Blaſphemouſly Aſſerts*; neither doth *Chriſt* the *Light within* deſtroy all *Civil Dominion*, *Property* and *Right* among the *Quakers*, as he ſaith, p. 16. but *teacheth* and *ſtrengtheneth* them to *maintain* and *uphold* it.

He Aſſerts alſo in the ſame Page as followeth, 'That another dan-'gerous and blaſphemous Conſequence from the Opinion of the 'Light within, is, That the *Quakers* quite lay aſide our Lord and Savi-'our Jeſus Chriſt, thinking to be Saved without him.

Obſer. This is as notoriouſly falſe, as Poſitive and Blaſphemous; for I Aſſert that it's through Faith in our *Lord Jeſus Chriſt that died for our Sins, and Obedience to him that Roſe again for our Juſtification*, and is in all true *Believers*, that the Quakers hope and expect to be ſaved by; and this Belief is no *dangerous* and *blaſphemous Conſequence*, as this Prieſt *foully*, *blindly* and *blaſphemouſly Aſſerts*.

Yet he again Aſſerts, in p. 16. 'Nor will they (*i. e. Quakers*) 'acknowledge that there ever was in Earth, nor now is in Heaven, 'any other Chriſt, but what they have at preſent all within them; 'and ſo here is an end of the Divinity, Incarnation, Nativity, Paſſion, 'Satisfaction, Reſurrection, Mediatorſhip, and Coming again to Judg-'ment, of our Lord and Saviour Jeſus Chriſt.

Obſer. What a ſtrange People this Prieſt would render the *Quakers*, through his outragious *Envy*, which he accounts commendable *Zeal*,

altho' it's evident to be such *Paul* had, whilst *Saul*, by the very *Rancor* of it; I wish he doth it as *ignorantly* and *blindly* as *Paul* did, and may come so to see it, as he did. And if this Priest, and all that think hardly of the *Quakers*, would be so considerate, as to lay aside all their Prejudices, and have so much Charity for them, as to believe what they have, and do frequently say and write, so far as it is according to Scripture, they would find their Mistake of the *Quakers*, and that their *Doctrines* are not *Erroneous*, *Heretical*, or contrary to Scripture, however they are represented by some *Interested* and *Prejudiced* Parsons, that are found in the Spirit and Practice of those learned *Doctors* and great *Rabbies* that called Christ *Beelzebub*, and that said, his *Disciples were Drunk*, or *filled with new Wine*, *unlearned* and *accursed*, and that esteemed the *Primitive Christians* a *Sect*, which was almost *every where* spoken against, and *persecuted* them, as this Man would have the *Quakers*; altho' he pretends he is only for a *tender Coertion*, yet would he have them *Innocently Suppressed*, as in p. 29. but that *tenderness* also is too much for those he is pleased to call *Ring-leaders* and *Crafty Knaves*. Howbeit I will here declare what they firmly believe, and in express Scripture-words, as much as I can:

It's that Jesus Christ, that was Born of the Virgin Mary, *and was supposed to be the Son of* Joseph, *who about* 1700 *Years past appeared in the World, was manifest in the Flesh, wrought wonderful Miracles, preached excellent Doctrine, underwent a great Agony, Died for our Sins, Rose again for our Justification, and Ascended into Heaven, and is there the one Mediator between God and Man, the Man Christ Jesus; to whom all Judgment is committed, and Power given; and who declared himself the Light of the World, and was before the World began, and exhorted to believe in the Light, and is as truly now in the true Believers, as he was of old, yea,* in all, *except they are Reprobates; and the same Jesus Christ they firmly believe, shall himself Descend from Heaven, with a Shout, with the Voice of the Arch-Angel, and with the Trump of God, and the Dead in Christ shall rise first: And they own and believe there shall be a Resurrection both of the Just and Unjust.*

And therefore what this *Priest* hath asserted is *false*, for they believe there is not, nor ever was, any *other Lord Jesus Christ*, than him that they *Profess* and *Believe* in, that is the *Alpha* and *Omega*, who before *Pontius Pilate witnessed a good Confession, which in his times he shall shew, who is the Blessed and Only Potentate, the King of Kings, and Lord of Lord's, who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see: To whom be Honour and Power.* Amen.

This Priest notwithstanding goes on, in the same 16th page, falsly to Suggest or Charge, without bringing proof, *viz.* 'And if the *Quakers*

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' *kers* have thus laid aside Jesus Christ himself, 'tis no wonder if they ' despise his Ordinances and Institutions; and we find by sad Expe- ' rience they have——overturned the Priesthood, and preached down ' all outward Devotion and Decencies in Religion.

Obser. This is false, for they have not laid aside Jesus Christ, nor do they despise any Ordinance or Institution of his; neither have they overturned that *Priesthood* which is *changed*, for that which took *Tythes*; neither have they preach'd *down* all *outward Devotion* and *Decencies* in *Religion*, altho' their Ministers do not wear *Surplices*, have not a *Cushion* to *loll on*, have not *Organs* and *Singing-Boys*, because they do not find they are any of Christ's Institutions nor Ordinances; but whatsoever by plain and express Scripture, and in plain and express Scripture-words, without the corrupt Meanings of those that do not pretend to the Guidance of Christ's Spirit, can be proved to be an *Institution* or *Ordinance* of Christ, which all his Followers are obliged to practice, they are for.

P. 16, and 17. ' This Light they *(i. e. Quakers)* say is Christ, and ' Christ is the Heir of all things, which gives them a Title to Inherit ' the Earth, and sets them above all Magistracy, Government and ' Laws, and so they are in a fair way to Invade the Estates and Goods ' of other Men, and will never want a pretence to justifie their *Rapine.*

Obser. The Folly and Ridiculousness of what he saith, to Argue, Because *Christ* is Heir of all things, those that believe, and have a part in him, are in a fair way to *Invade* the *Estates* and *Goods* of other Men; What will he make of those that are true *Christians*, and of *Christ* that is their *Leader* and *Teacher*? Will he make him the Author of *Sin*, and the Justifier of *Rapine*? Oh Horrible! How will he like this Argument? He and his Brethren say, *They believe in Christ, and Christ is Heir of all things:* Therefore they are set above all *Magistrates*, *Government* and *Laws*, and are in a fair way to *Invade* the *Estates* and *Goods* of other Men, and will never want a pretence to Justifie their *Rapine.*

And indeed they have already began with the *Quakers*, and are in a fairer way to Ruin them under colour of Law, than the *Quakers* are, who only desire their, and all Men's Good, and Covet not what is theirs, but would be glad all those that *Profess* themselves *Ministers* of *Christ*, or *Christians*, were really guided in all things by *Christ's Spirit*, and walked according to the *Holy Scriptures*, which many profess to be the only *Rule* of *Faith* and *Practice*, that cannot prove their *Faith* thereby, and that do not Practice according to it, as the abominable *Pride*, great *Vanity*, vicious *Ways*, ungodly *Actions*, execrable *Oaths*, grievous *Imprecations*, horrid *Invocating of God to Damn their Souls*, abundant *Hatred*, and bitter *Envyings*, in many, as too much thereof

is by this Priest evidently manifest: The Lord give him and them, if it be his Will, Repentance unto Life, before the day of Visitation be over.

And altho' this Man wickedly saith, The Light within makes the *Quakers Threaten*, *Curse* and *Damn* all the World besides themselves: It's notoriously false, for *Christ*, who is the *Light within* all that are not *Reprobates*, fills the *Quakers* Hearts with Love and good Will to all, and makes them desirous that all Men, according to the Will of God, might be Saved and Redeemed by him that died for all Men, and that tasted Death for every Man; and therefore they Earnestly, and in great Love Exhort all to Believe in Christ, the *true Light*, that shews them their Sins, and tells them all that ever they did; and to receive his Spirit, that convinceth them of their Sins, and reproves them for their evil Deeds, and to learn of his Grace, that they may be taught to deny all *Ungodliness*, the Cause of God's Wrath, and to learn of his Grace, to live *Soberly* and *Righteously*, that they may enjoy Peace, and Dye in God's Favour, and be Blessed for ever.

Chap. 9. p. 18. 'I have not misrepresented them in the least here, 'for nothing hath been charged to their Score, but what is naturally 'deducible from their great Principle, the *Light within*.

Obser. The horrible *Confidence* and *Falshood* of this Man is great, thus to Assert; for either he is ignorant of the *Quakers Principle*, or he is very wicked in what he hath said; for the *Quakers* never meant nor intended any thing thereby, but Christ the Word of God, *of which the Righteousness* (p. 16. and he acknowledgeth as much) *of Faith speaketh on this wise, Say not in thine Heart, Who shall Ascend into Heaven (that is, to bring Christ down from above) and that Word is nigh thee* (i. e. every Man) *even in thy Mouth and in thy Heart*, and is that Word of Faith which the Apostles preached (and the Quakers now Preach) yet this blind Priest saith, p. 19. *The Light within is the Foundation and Corner-stone, upon which the Quakers lay all the stress and weight of Babel.* And yet p. 14. he grants what they mean by the *Light within*, viz. *An Immediate Inspiration of the Holy Ghost, or Revelation sent from God.* Now can any Body believe this Man hath not misrepresented the *Quakers in the* least, *and that nothing hath been charged to their Score, but what is naturally deducible from their great Principle:* Is it naturally deducible from the Quakers owning Christ, the *Word* and *Light within*, or an *Inspiration* from the *Holy Ghost*, &c. That *Christ*, and the *Word* or *Light within*, *Is the Foundation and Corner of Babel*? And doth, from their Belief hereof, these *dangerous* and *blasphemous Consequences* follow, which he hath Asserted, *viz. That they lay aside our Lord and Saviour Jesus Christ, and think to be Saved without him; and to deny or make an end of the Divinity, Incarnation, Nativity, Passion, Satisfaction and Resurrection, Mediatorship*

Mediatorſhip and Coming again, of our Lord and Saviour Jeſus Chriſt, without them: Becauſe they believe and know him to be within them; Oh! How Horrible and Abominable are theſe things? And what a height of *Impudence*, or deep *Hypocriſie*, and great *Darkneſs*, is this Man In! Can any believe him to be a Miniſter of Chriſt, that thus writes? Surely nay; and many other undue and unconſequential *Conſequences* he hath *foully* aſſerted, and *falſly* drawn, as I have ſhewn before, from the *Quakers* owning *Chriſt*, the *Light within*. He ſaith, They lay the *ſtreſs* of a *Babel* upon it: But let him know, It's the Lord that is ſtrong, in whom the Quakers believe; he that judgeth *Babylon* and her *Merchants*, and cauſeth them to Weep and Mourn, for no Man buyeth her *Merchandize* any more; I ſay, It's he that doth this, in whom the *Quakers* believe, and therefore is not the *Corner and Foundation-ſtone of* Babylon, as this Prieſt falſly ſaith: But he hath not done yet.

Chap. 10. p. 19. The Title is, *The Grand Impoſtor of the Light within.*

Obſ. Altho' he moſt wickedly calls the *Light within, The grand Impoſtor*, yet p. 18. he ſpeaketh of the Quakers preaching up the *Word*, and the *Chriſt of God*---the *Light within*; and is the *Word*, the *Chriſt of God*, and *Light within*, an *Impoſtor?* Is not this moſt notorious *Blaſphemy*, which would *Aſtoniſh* a ſober *Chriſtian Man* to hear? And yet this Man proceeds, and ſaith, p. 19. *By the Light within, I have ſhewed you, That the Quakers mean an Immediate Revelation from God:* Do they ſo? And is an *Immediate Revelation* from God, the *grand Impoſtor?* It may well be ſaid, *The way of the Wicked is Darkneſs, and they know not at what they ſtumble*; and that it's *they that do Evil, hate the Light.* And notwithſtanding this Man hath ſaid of the *Quakers*, p. 15. *The Quakers will not, in their Controverſies with others, be judged by the Holy Scriptures:* They do ſincerely declare. They deſire no *Doctrine* or *Principle* they hold, ſhould be by any received, but what's agreeable to *holy Scripture*, or no ways contradictory thereto; and they deſire often, as I do of this Prieſt, *plain* and *expreſs* Scripture-proof for what he ſaith and writes; and that he would give *plain* Scripture for what he ſaith in this Chap. p. 19. viz. *How nothing is more certain, than that Immediate Revelation has ceaſed long ago, both as to the Deſigns and Effects of it: And that there can be no ſuch thing. That the Goſpel, which the Apoſtles preached, God intended ſhould be a Rule of Faith, and Standard of Religion to all Ages of the World: And that there is no other way of coming to the knowledge of God's Will, but by the holy Scriptures: And that the occaſion of Immediate Inſpiration is ceaſed, and Prophecy was ſealed and cloſed up: And that the Light within is nothing but a meer Cheat*; with much more that he hath ſaid of the *Light within*; let the *Quakers* have *plain* Scripture for theſe things.

This Prieſt is alſo much diſpleaſed at the *Preachers* or *Speakers* among the *Quakers*, and ſays, p. 22. *The Quakers have nothing of Divinity or Learning in them; nor do I know how it ſhould be otherwiſe, for it's very unlikely, that a Man that hath ſerved ſeven Years to a ſorry Trade, and after all, not Maſter of it, ſhould on a ſudden, and in few days, be fit for a Pulpit.*

Obſ. Doth this Prieſt think it unlikely for a Man to be fit for a Pulpit, without ſerving ſeven Years to get the knack of talking by Notes, for an hour in a Pulpit, which if he can't attain to, he may repeat ſome old Sermon by Roat, which he may buy for two Pence, that may ſerve: But I would have him conſider, whether the holy Apoſtles were not as *Illiterate*, as ſome *Preachers* amongſt the *Quakers*; and yet more were *converted* to God, and turned from the Evil of their Ways, at one Sermon of their *Preaching*,

ing, than, I am perſwaded, there have been ever ſince, by all the *Man-made-Miniſters* in *England*, or elſe-where, that did not Miniſter in the *Power* and *Spirit* of *God*; and therefore the *Quakers* matter not, if they are by the *Rabbies* of our *Age* called, as the *Apoſtles* were in their Day, *Illiterate* and *Unlearned* Men, ſo long as they find the *Lord* with them, and his *Preſence* and *Power* attending their Miniſtry: And ſo I ſhall leave this Chapter, and paſs by his idle Story of *Ignatius Loyola*, and ſcoffs at the *Spirit* and *Inſpiration*, and proceed to his 11th Chap.

Chap. 11. p. 24. He falſly ſaith, *viz.* 'We may therefore ſafely conclude, they coun-'terfeit the Holy Ghoſt, to his great Scandal and Vexation; for hereby they Charge 'and Father upon him, all their (*i. e.* Quakers) Miſtakes, Fooleries, Infirmities, He-'reſies, Villanies, and knaviſh Tricks; making him a Principal with them all the while, 'which is an horrible Blaſphemy, and muſt needs do great Diſhonour and Deſpite to the 'Spirit of Grace.

Obſ. This is notoriouſly falſe; and if he and his Brethren conclude, The *Quakers* counterfeit the holy Ghoſt, and do as above-ſaid, they utterly deny it; howbeit that wicked *Concluſion* is no proof, neither doth it appear, or is likely, that thoſe who uſe a conſtant Care to keep from vain *Oaths*, and idle *Expreſſions*, as this Prieſt ſaith the Quakers do, and are *ſo far from Pride, and the Flattery of the World, that they never give nor take the common Civilities of the Age, or Country, and whoſe Intentions Men may judge of, by their outſide, whoſe Dreſs is Mean and Humble, ſuch as becomes the Pure in Heart, which is juſtly commendable*; I ſay, It is not likely that that theſe Quakers are Guilty of ſuch *Hereſies, Villanies, knaviſh Tricks, and horrible Blaſphemy, and do great Diſhonour and Deſpite to the Spirit of Grace*: For if they were found in ſuch Practices of Villany and Blaſphemy, ſurely any might conclude, They would not be Commendable, but Condemnable: But this Prieſt, like ſome other of his Hot, Angry Brethren, are endeavouring to render, by Lyes and Slanders, the Quakers *Odious* and *Obnoxious*, and are calling them *Hereticks* and *Blaſphemers*, and charging them to be guilty of *Villany* and *knaviſh Tricks*, that they might encite the *Populacy* againſt them, and prevail with ſome, whom they can Ride, and will take things upon Truſt from them, to cry out againſt the *Quakers*, to ſtir up *Perſecution*, the thing they want; *Fails*, *Fines* and *Ruin*, is what they want to have exercis'd upon the *Quakers*: And it's greatly to be feared, That ſome of thoſe Men, that are ſo *fierce* in this Work, that wants to have them *Suppreſſed*, and *Coertion exerciſed againſt the Quakers*, and are comparing them to *Papiſts*; are notwithſtanding ſecretly influenced by ſome *Popiſh Emiſſaries* that envy the *Peace* and *Happineſs* that the *Proteſtants* at preſent Enjoy, and would fruſtrate the good Deſign of the *King* and *Parliament*, in giving the *Toleration*, which was for the *Uniting* his *Proteſtant Subjects* in *Intereſt and Affection*; that by dividing them, in *Affection*, they might weaken them in their *Intereſt*; and if they could prevail ſo to effect their Deſign, they might Rejoyce that they had prevailed with the *Church of England*, to imitate the *Papiſts* in *Perſecution*, one of their worſt *Practices*, and that had got her again into that, which more than once, to excuſe themſelves of, they ſaid, Was done by a *Popiſh Intereſt*; and its well known, that ſome of thoſe *Tools*, which were *countenanced* by the *Church of England*, in King *Charles*'s time, were known *Papiſts*, altho' ſo greatly encouraged.

And thoſe *Prieſts* of the *Church of England*, that are ſo *Hot* and *Fierce* now for *Perſecution* and *Coertion*, can ſee little farther than their Noſes, that eſteem this their *Intereſt*, or that think this will *Convince* any, that they are the *Miniſters* of him, that ſaid, concerning the *Wheat* and *Tares*, *Let both grow together*; for altho' an *Enemy Sowed* the *Tares*, *yet the Houſhoulder*, when he was *Informed* thereof, by his *Servants*, forbid *gathering of them, leſt the Wheat were rooted up with them.* And it's hoped the Wiſdom of the preſent *King* and *Parliament* will be ſuch, as to follow this Advice, although theſe *Prieſts* may eſteem themſelves like thoſe that asked leave to *Call or Command for Fire to come down from Heaven*, yet let them remember that Chriſt rebuked them, and ſaid, *They knew not what manner of Spirit they were of.* So this Prieſt not knowing what Spirit

he

he is of, or not *acting* according to what he *profesſeth* himſelf, goes on in his evil Work, as will yet appear.

Chap. 12. p. 25. This Chapter is about *Swearing*, wherein he would have us not take the Text in the plain and expreſs Scripture terms, but his Expoſition or Addition, for where it is ſaid, *Swear not at all*, and where it is ſaid, *Swear not by any Oath*; he contradicts the Texts, and ſays, We may Swear ſometimes; and where it's ſaid, *Swear not by any Oath*, he ſays, We may Swear by ſome *Oath*; and for proof he ſaith, God Commanded his People to *Swear* under the *Law*, before Chriſt, that is the End of the Law, and that recited the Law, when he gave this *Command*, and forbid *all Swearing*; he told them what was commanded in the Old Law, which never allowed the People to Swear in their common Communication; but Chriſt was minded, it appears, to carry it *farther*, therefore after he had reminded them of what was commanded, *viz. That thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oath* (mind, perform thy Oath, that could not be a vain and common Oath) for ſuch are many times better broke than kept; but ſuch Oath, that under the old Law was allowed, *But I ſay unto you, Swear not at all*; now who muſt the Quakers believe, he that never ſpake a-miſs, that is, that great *Prophet*, that in all things they ought to hear, or this Prieſt, whoſe Spirit and Works declare he is one of thoſe *idle Shepherds, that feeds himſelf, and not the Flock*? And is it not apparent, that this Prieſt's Voice is the Voice of the Stranger, becauſe he ſpeaks contrary to Chriſt, and contrary to his Apoſtles; For the 1ſt ſays, *Swear not at all*: The 2d ſays, *Swear not by any Oath*. This Prieſt ſays, *We ought to Swear*, and we muſt *Swear by ſome Oath*; nay, he complains of the Quakers, and ſays, They hold it not lawful or ſafe to *Swear* at all, altho' the Magiſtrate Command; What would he have the Magiſtrates Command obeyed, and not Chriſt's? Surely here the Parſon is beſides his Cuſhion, but he hath ſtill one Story to tell, which if he might be believed, is matter of Fact (but I deſire none may believe the latter part of it, till the Fact is proved, for its pity the Quakers ſhould have *Abbington*-Law) however he ſaith, 'Tis matter of Fact, that never were Men ſo abuſed, as the Quakers, by the *Popiſh Prieſts*; he might have added, and by me and ſome of my Brethren: Nor as we by the Quakers (this wants proof) under the plauſible pretence of the unlawfulneſs of Swearing---and *it is put in the Mouths of the Quakers to preach it up*: Oh! ſtrange, Would the *Quakers* be ſo good conditioned to ſuffer this to be put in their Mouths, by them that abuſe them: Oh! this poor Prieſt fumbles and makes poor work of it. If he could prove that *Papiſts put it firſt in the Quakers Mouths*; let him prove who theſe cunning *Papiſts* and abuſed Quakers were, and where this ſtrange Fact was done, and who were the Witneſſes of it; then he may expect ſome Reward, but till then he may reſt ſatisfied, that he hath expoſed his Folly, and ſhewed his Enmity, and yet muſt ſtand charged with *Lying Forgery*, and being a *Falſe Accuſer*, till he can bring *ſufficient Evidence* to prove what he hath writ and publiſhed to the World is true; ſo I may conclude with his own words, *Never were Men ſo abuſed as the Quakers*.

I am now come to his Concluſion, and wherein he vents his Malice, and ſhews his Shapes, and calls the Quakers, *Wolves in Sheeps Cloathing, and Saints with Cloven-feet---- They have renounced Chriſtianity; they have wholly laid aſide our Lord and Saviour Jeſus Chriſt; They have deſpiſed the holy Scriptures; Their Deſign's utterly inconſiſtent with the preſent State. We are like to ſuffer by them in our civil Intereſt without Regard or Obligation to Worldly Rulers*, and ſuggeſts *we have reaſon to fear and expect Revolutions effected in States and Kingdoms by them---moſt capable and inclinable to diſturb our Peace. The Quakers have renounced the fundamental Principle of Chriſtianity, and become Heretical, and are at an irreconcilable Diſtance; and ſhould they ſucceed, there'll be no Quarter, neither for Church nor State, for no Religion will be Tolerated, no Laws admitted but their own; therefore let us Conſult our own Security, by Reſtraining them, ſeeing the* Quakers *are ſuch Blaſphemers, and Heretical Perſons*; and he is *for* Coertion, *and to have them* Suppreſſed; *but the Ring-leaders*, he ſaith, *are not worthy of ſuch* Compaſſion; *Something therefore muſt be done, not put*

off;

off to some future Care; and all that he is afraid of, he hath not set them in such Colours as these Blasphemers and Impostors, as he calls the Quakers, *deserve*; and he *wishes he were able to say something that would be Prevalent and Perswasive*, to what? to Persecution, Oh! how Earnest and Endustrious is this *Priest* to stir up *Persecution* against the poor *Quakers*? 1st, By rendring them *Hereticks, Wolves or Cloven-foot Saints, Impostors*, &c. *Renouncers of Christianity, livers aside of Christ, despisers of the holy Scriptures, denyers of the Trinity, inconsistent with the State, without regard to worldly Rulers*, most *capable and inclinable to disturb our Peace*. 2d. *By calling to have them Restrained, Coersion exercised against them*; Would they have Fire and Faggot, Hanging, Imprisonment, Confiscation of Goods, or what Cruelties would they have inflicted on them, that this *Priest*, and some of his *hot, angry Brethren*, are so fierce? and what is the Cause? Is it that the *Quakers* are *Immoral* in their *Lives*, or have been *Unpeaceable* in their *Conversations*, under any of the various Governments in which they have lived, since they were a People? Or are they *unchristian* in *Doctrine*? Or can it be proved, altho' falsly suggested, that they are *Despisers* of the *holy Scriptures*, or holders of *any Doctrine* contrary thereto, or deniers of *Christ*? Surely nay; neither are the Quakers *Robbers* of *Churches*, or *Blasphemers*, any more than *Paul*, as the Town-Clark of *Ephesus* said to the Tumult raised by *Demetrius*.

And altho' the Priest may Incense the People against the *Quakers*, saying, *Sirs, ye know by this Craft we have our Wealth*; and these Quakers have *perswaded and turned away much People*; but said the *Town Clark to the People, Ye ought to be Quiet* (and so ought these Priests) and do nothing rashly, for these *Quakers* are neither *Robbers* of *Churches*, nor yet *Blasphemers*; and if this Priest, or his Brethren, have ought against the *Quakers*, they know, as the *Town-Clark* said to the *Tumult, The Law is open*; and indeed many of these angry Priests have thereby made great *Havock* and *Spoil* of Goods, and brought *Ruin* and *Imprisonment* upon many *Quakers*, for very small matters, rendring themselves thereby more *Cruel* and *Unmerciful*, than any other *Trades-men* do for any just Debt, of so small Sums, altho' their *Debtors* have had a Valuable Consideration for what is demanded, and notwithstanding this severe Dealing, these Men are not Content, but would have *new Laws* made to gratifie their Revenge, and to Ruin all the *Quakers*, as it appears by their *Out-cries* and *Clamours*, which is not the way to prove themselves to be in the *Spirit* and *Practice* of *Christ* and his *Ministers*, or to convince the *Quakers* they are such, when their *Works* and *Fruits* declare the contrary: I would therefore *Advise* this *Parson, to study to be Quiet, and to follow Peace with all Men, and Holiness, without which none shall see the Lord*; and if he must be *provoking*, let it not be to *Persecution*, but *Love and good Works*; *and let all Bitterness, Wrath, Anger, Clamour and Evil-speaking, be put away, with all Malice, and let him put on Bowels of Mercy, Goodness, Humbleness of Mind, Meekness, Long-suffering, and let him remember, If any Man have a Quarrel against any, let him forgive, as Christ forgave: And whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, if there be any praise, let him think on these things*, and do them, and no more be found marring of *Paper* and imploying the *Press* with his *false, bitter, angry Clamour*, and *Evil-speaking*, against a *People* that are *quiet* in the Land, of sober *Lives*, of christian *Conversations*, and are just and honest in their *Dealings*, are true, honest, just, and of good *Report*, *that render to* Cæsar *the things that are* Cæsar's, *and to* God, *the things that are* God's, *and to all Men their Dues*; altho' they can't for Conscience sake pay *Tythes*, to such who account themselves *Ministers* of *Christ*, and have never proved that Christ gave any Command to his Disciples, to *pay them* to his *Ministers*, nor his *Ministers* to *receive them*, there being no such *Legacy* given by the *Testator* of the New Testament, in all his *Testament*: And if he believe the Scriptures to be the only *Rule* of *Faith* and *Practice*, he should walk according to it, and not contrary; and this would abundantly more become him, considering he saith, *He is a Priest*, than *belying, falsly accusing, and misrepresenting the Quakers*, and their *Principles*, and therefore as the Angel said, when discoursing with the Devil, about the *Body* of *Moses*, I shall say to him, *The Lord Rebuke thee*.

By one that is called a *Quaker*.

THE END.

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